

A late Great  
Shipwreck  
OF  
FAITH:  
Occasioned by a fearful VVrack  
of Conscience.

Discovered in a  
SERMON

Prenched at *Pauls* the first day of *July*, 1655.

By *Dan. Cawdrey* Preacher of the Word, at Great  
*Billing* in *Northamptonshire*.

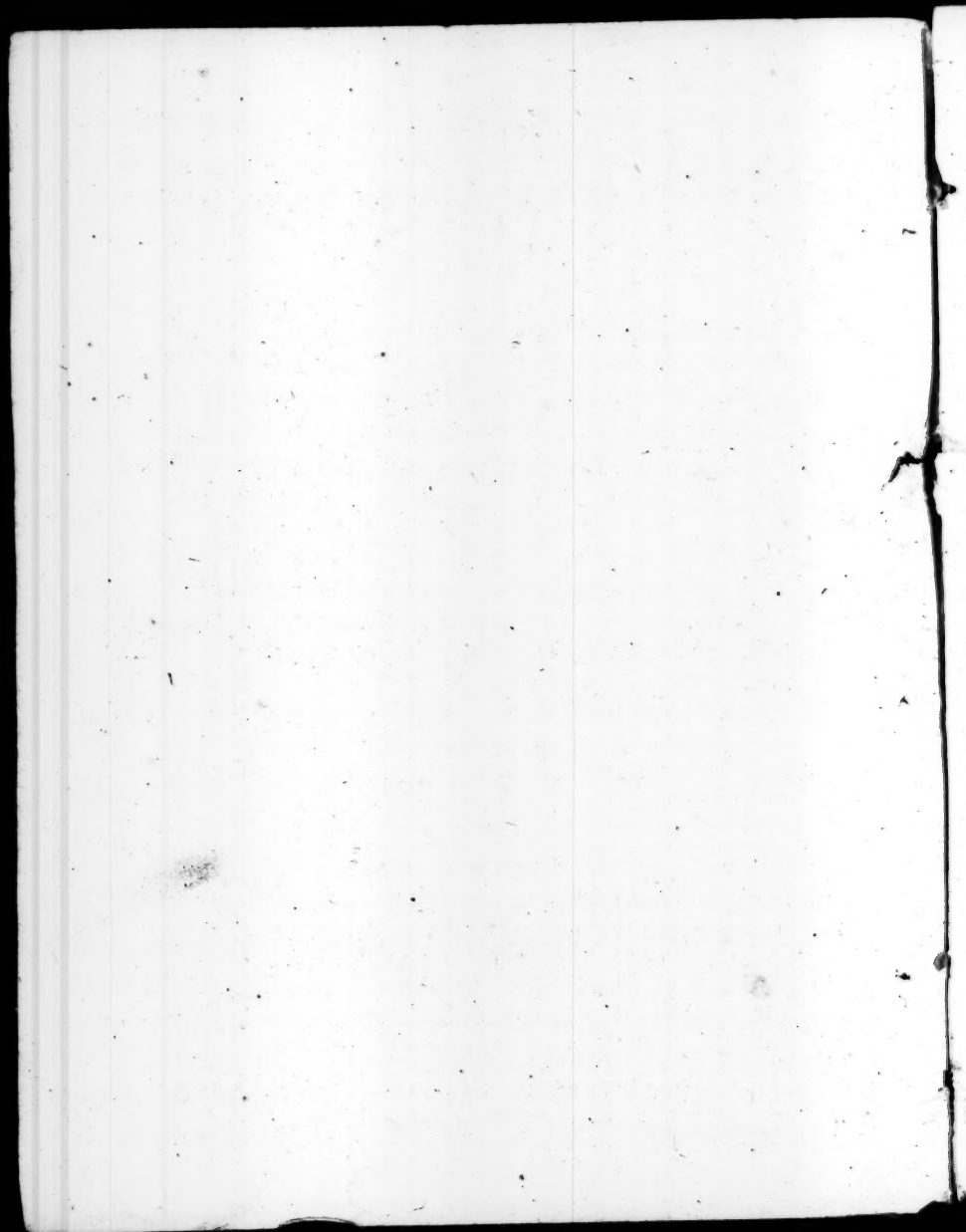
- 1 *Tim.* 3. 9. *Holding the mystery of the Faith in a pure Conscience.*  
1 *Tim.* 4. 1, 2. 1. *Now the Spirit speaketh expressly, that in the latter times, some shall depart from the Faith, giving heed to seducing spirits, and unto doctrines of devils.*  
2. *Speaking lies in hypocrisie, having their conscience seared with an hot iron.*

Pack Maior. *Tuesday the third day of July 1655.*

Ordered that Mr. *Daniel Cawdry* be desired from this Court, to print his Sermon at *Pauls* the last Lords day.  
*Sadler.*

London Printed for *Joseph Cranford*, and are to be sold at the *Phenix*  
in *S<sup>t</sup> Pauls Church-yard*, 1655.

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To the Right Honourable  
**CHRISTOPHER PACK.**  
Lord Major;  
and to the  
Honourable Court of Aldermen,  
of the Famous City of  
LONDON.

RIGHT HONOURABLE.



*Being at your request ( which was to me  
little lesse then a command ) prevailed  
with, to tender my service and paines be-  
fore you at Pauls, I began first to thinke,  
that this unexpected Providence of God,  
had some intencion for good to be done; And then to consider  
with my self, not what might be most pleasing, to scratch  
an itching eare, but what Doctrine might be most seaso- 2 Tim. 4. 3.  
nable to the time and place, and most usefull and profitable  
for that great Panegyris, or Solemne Assembly. And I  
could pitch upon nothing, ( in so short a warning ) that  
might ( as I conceived ) be more beneficiall, then this  
present Discourse ( now humbly presented to your Eyes,  
as then to your Eares ) concerning the sad, and never e-  
nough lamented Shipwrack of the Faith, amongst ma-  
ny professors of the Gospel: my aime being, if not to re-  
cover the fallen ( who Adder-like refuse to hear us )  
yet, by Gods blessing, to prevent the fall of others. And  
truly, had it not been clearly foreprophefied of these last  
and worst Times, that many should depart from the Faith, 1 Tim. 4. 1.  
we should have wondred the more, to finde this Apostacie, 2 Tim. 3. 1.  
after so much light of the Gospel, so long enjoyed; and after 2 Pet. 2. 1.  
3. 3.*

## The Epistle Dedicatory.

so serious and strict profession of it by many, even to suffering much for it; Not only the truly Religious people of the Land, who stand fast in their old Integrity, do wonder at the monstrous and blasphemous Opinions, now lately hatched amongst us, by the power of Hell, and Prince of darknesse ( assisted by those Locusts, the Jesuites ) that crawl amongst us ) under the notion of New lights; But the whole Christian world do stand amazed at it: yea some reproach and deride us, as if Amsterdam, ( the late sinke of all Religions ) were now removed into England. The Conjectures of men, at the causes hereof, are almost as various, as themselves. Severall Heads seek out, and have found Several Reasons of this Apostacie: We will hear what they say.

First, Some ( the Prelaticall partie ) charge it upon the Abandoning of Episcopall Government, which with a watchfull eye, and strict hand, did suppress, and keep them under. For that, I have these things to say. 1. They, the Bishops, did indeed suppress all sects ( as they called them ) that were opposit to their Hierarchicall Pompe, and Tyrannie, but tolerated ( yea countenanced ) many Popish Superstitions, and much Romish and Arminian Doctrine; which now some great ones of their own, and many of the present Sectaries, do openly Preach and publish. It is observable, that many points of Poperie, and Arminianisme, are now vented by these severall Sects; I know not, to what to impute it, but either to the Jesuites Subletie, who profess and Act every Sect; or to the suitableness of many of those errors, to corrupt nature; that even ignorant and unlearned men, fall into them without any Teachers; as well as some Learned Rabbies; I wish, they would consider it. 2. We may truly say of the Bishops, some of them, they hatch and breed those



## The Epistle Dedicatory.

*those Sects and Heresies, which we now labour under: They, by their rigour, in exacting Conformity, to need-  
lesse Ceremonies, first draw many to Seperation, and  
then to fall from one errour to another; which now shew  
themselves, in this time of Anarchicall Liberty. 3. It is  
indeed want of Government settled in the Church, which  
is the Inlet to all these errours, and Heresies; Here was  
the begining of our misery, that some were hasty to pull  
down one Government, but had no minde to set up another;  
and so left the Church, as a Vineyard without hedge or  
Wall, to be trampled down and eaten up by all the Beasts of  
the Forrest.*

*Secondly, others impute it to the charge of those, who  
first pleaded for Liberty of conscience, and prevailed  
with Authority for connivence at themselves; which they  
intending perhaps, only to be indulged to truly tender  
consciences, (which ought to be regarded) that doore of  
Liberty being but a little opened, the violence of others  
widened, and kept open the door, for the rest to rush in, and  
it could never since be shut.*

*Thirdly, Others lay it at the door of that Power, which  
repealed the Pænull Statutes, for not being present at  
Church, the place of publique meetings; which (say  
they) was an Implicit toleration for all Religions. This  
Key hath served ever since to open the doores of all the  
conventicles in the Land; where every subtle Jesuited  
Sect-master, hath free Liberty to vent his own payson-  
ous Opinions, and none to controll him. Nothing (it is  
thought) hath more gratified the Pope and his Jesuites,  
since these late troubles began, then that repeal. I wish,  
they (now at their leisure) may consider the mischiefs  
done; who had their hands and votes, in that repeal.  
These and some others, of the like nature, are the conjec-*

## The Epistle Dedicatory.

ures that are made, concerning the rise and original, of this grand Defection from the truth. I cannot but think, these, or some of these have done much towards our present miseries and Church-distractions: but I beleieve, there may be found, other causes, nearer and more immediate, in the men themselves, who have of late, made this Apostacie, this Shipwrack of the Faith: And they are these three, or one of them.

1. Ignorance, in many of our misled Profelytes, hath slain ten thousands. Ignorance, I say, of the very first and Fundamental principles of Religion: people were never well catechised, or grounded in the truth; and so carried away with every new winde of Doctrine. The common prey of Seducers, of old were silly women, and Children, not so much for age, as discretion: Look upon the followers of our new Masters, and they are for the most part younglings of either Sects, but most females, who from the beginning were most capable of Seduction. There are many of these speake with them, about the principle of their own Sect or way, and they are ready and nimble, to dispute it; as about Infant-baptism, and the Church way &c. But examine them about the points of Catechism, what Faith is, what Repentance &c. They cannot give any reasonable account. I my self have known some, that were Zealous Anabaptists, and the like, who could sufficiently finde Language to cry down a Steeple-house, and Tythes, and raile at the Ministry, who were so farre from speaking the Language of Scripture in plainest principles that they could not speake reason or sense, in their common discourse. Little do most men thinke or know, what desperate ignorance there is to be found, in most ordinary people; No marvell if Seducers, by good words and fair speeches, deceive the hearts of the simple.

## The Epistle Didicatory.

simple. Rom. 16. 18.

2. Pride (*if they have gotten any more then ordinary knowledge*) pride of parts, pride of gifts, confidence of Spirit, nimbleness of fancy, volubility of Tongue, &c.: these puffe up selfconceited Novices, with scorn and arrogance, that they thinke themselves abler then their Teachers; and wiser then 7 men, yea 7 Ministers; that are able to render a Reason for what they say or do; These young Lapwings runne away, with the shell on their head; and forget by whom they had their hatching. These turn Teachers and Preachers, and scorn and disdain those from whom they borrowed their light. Nothing so much discovers a light and a vaine head, and the Levitic and falsity of their waies, as first that pride and scorn manifested to all not of their own way; and that railing and reviling of men, far better then themselves for wisdom and pietie. Truth makes men humble, especially to those supposed to be in error and that meerly out of conscience: shewing all meekness to all men for we ourselve; were sometime foolishly deceived &c. Tit. 3. 3. But marke S<sup>t</sup> Peters description of those false Teachers, who shou'd bring in damnable Heresies: 2 Pet. 2. 10. 12. Presumptuous are they self-willed, they are not afraid, to speak evil of dignities: these speak evil of the things; they understand not &c. That's a second; Pride.

3. Hypocrisie; open, or secret corruption of mens hearts, doth often betray their heads into errors. This is the subject of the following Sermon; I must not here Anticipate my own discourse. Only let me tell you my owne and others observation; It is too well known, that many (I will not say, most) of them, who have left the old truths, for new, and the old waies for others, are sensibly grown far more loose and remisse, in the practicall parts of Religion, then

## The Epistle Dedicatory.

then they were, before they departed from us : even some of those who pretend to the purest way of Religion, and strictest way of Church Government are become more careless of themselves and Families, in secret and private duties ; Men and women that once durst not omit, reading, praying, catechizing their families, now can neglect all : Holding it, some of them, a profanation for to teach their Children, any Catechism, or forme of Prayer, or to speake of Scripture : But generally ( which is observable ) all the Sects cry down the morality of the Sabbath, make every day, ( that is, no day ) a Sabbath : can make it a day of recreation or ease ; and neglect the Assemblies : most of them ( except the Quakers, who cry down pride and fashions, upon another Monkish designe ) are as fashionable, in their haire and habits, as any the most vaine and garrist amongst us ; and call it a part of their Christian Liberty : what may be the cause of these Defections, in opinion and practise ? I feare some secret lust, or corruption of their hearts, which accounted the former strictness and preciseness of the way of Religion, their burden ; and now is discovered by some Doctrines of Liberty. Hence it is, that they generally fly and forsake their old Teachers, who know their lives, and touch their lusts, and seek out such as preach novell and high speculations, with swelling words of vanity, which never stoop so low, as to touch their pride and wantonnesse, Covetousnesse and worldly mindedness, &c. But these things are more fully prosecuted in the following Sermon ; and I feare, I have held you too long from it, I commend it to your Honourable perusall, and to the Blessing of God, upon all that shall vouchsafe to reade it : In him I am

From my Study ;  
July 23. 1655.

Right Honourable ;  
Your humble Servant,  
for your furtherance in the truth.  
Daniel Candry.



A late Great  
**SHIPWRACK**  
 O F  
**FAITH:**  
 Occasioned by the VVrack of  
 Conscience.

1 TIM. I. 19.

*Which (good Conscience) some having put away concerning the Faith have made shipwrack.*



**A**S the life of a Christian man in generall, (in regard of the miseries of it,) So the life of a *Man of God*, a Minister in speciall, is compared to a *wayfare*, to a *warrefare*, to a *Seafare*. To a *wayfare*, and so the Minister is called a *Guide*, Rom. 2. 19. a *Guide of the blinde*: To a *warrefare*, and here he is called a *Captaine*, or *Leader*, Heb. 13. 17. *obey vobis in quibus sunt vestri Leaders*; To a *Seafare*, (in the metaphor of the text) and then he may be called the *Pilot* of the ship, the *Church*: The Apostle makes use of two of these *Metaphors* in the former, and this present verse, there he bids him, *warre a good warrefare*, as a chief

1. The coherence.

2. Tim. 2. 5.

Commander, ( according to the prophesies which went before upon him. ) Here he bids him, as a *Pilor*, take heed of a *Shipwrack*, by the example of others, that have miscarried, and prescribes the *meanes* for both, *Holding faith and a good conscience, &c.*

For the *explication* of the words, we shall enquire,

2. The explication of the words to Faith, taken

1. Objectively
2. Subjectively for the habit.
1. Actively.
2. Passively for Fidelity.

1 Tim. 6. 21.  
Tit. 1. 9.  
Faithful word.

2. Good conscience two ways.
1. Of Tranquility.
2. Of Integrity.

Act. 24. 16.

3. Holding, or Having.

1. What is meant here by Faith : Faith is taken either *Objectively*, for the *Doctrine* of Faith, *quam credimus*, which we do beleave : or *Subjectively*, for the *habit* of Faith : and that 1. *Actively*, *Qua credimus Deo*, whereby we beleave in God. 2. *Passively*, *Ob quam creditur nobis*, for which others beleave and trust us, that is, *Fidelity*, or *faithfulness* ; and so the word *mis* is taken, *Gal. 5. 22*. The fruits of the Spirit, are *Love* and *Faith* ; where it is taken, not for *justifying faith*, but for *fidelity* and *faithfulness* to others. It is taken here in the first sense, *objectively* for the *Doctrine of Faith*, or *Truth* of the Gospel, as the parrallel place manifests, *2 Tim. 2. 18*. speaking of *Hymeneus* (one of the *Apostates* there) and *Philetus*, he sayes, *They have erred concerning the Truth*, as here they are said, *To have made shipwrack concerning the Faith*.

2. What is meant by *good conscience* : *Conscience* is nothing but a *reflect Act* of the soul upon it self, applying *Science* or knowledge to a mans self, and so approving or disproving, accusing or excusing. The *goodness* of the conscience is either the goodness of *Tranquility*, a peaceable conscience, or the goodness of *integrity*, or sincerity, a practical conscience, walking according to its knowledge So *Paul* speaks, *Act. 23. 1*. *I have in all good conscience walked before God*, which *1 Tim. 3. 9*. is called, a *pure conscience*. And by our Saviour, in the Parable of the seed, its called a *good and an honest heart*, which is expressed, by a *Religious and honest conversation*. In this sense, it is here taken.

3. What is meant by *Holding* ; *ἔχων*, *having* is the word ; but being of the Present Tense, it implies a *continued Act*, and so is well rendered, by *Holding* ; first get it and have it, then hold it ; yea more significantly, *Tit. 1. 9. ἀρτενσκευῶ*, *holding*

ing fast the faithful word, according to doctrine, &c.

4. The next word is ἀποβάλλω, *having put away*; which signifies an act, not of ignorance or infirmity, but knowingly and willingly, to *refuse* or *reject* the dictates of conscience; *repellentes*, repelling, or rejecting the verdict of it: The same word is used, *Act. 7. 27*. Of the man that quarrelled with *Moses*, ἀπέβαλε, *he thrust him away*. It imports a kind of violence offered to conscience, by walking contrary to it.

5. The last word considerable is, *ἐναυαγιστον*, have made shipwreck; a Metaphor taken (as I said) from Mariners or Seafaring men, who when the Ship is broken or sunk, lose the Merchandize therein contained. So that Faith, or the Truth of the Gospel is the Merchandize; a good Conscience is the Ship. Faith is the Jewel, a good conscience is the Cabinet; Faith is the Treasure, a good conscience is the Chest or Treasury. If the Ship, Cabinet, Chest miscarry, the Merchandize, Jewel, Treasure cannot be safe.

The full sense and sum, is this, *If thou (O Timothy) wilt war a good Warfare, or fulfill thy Seafare with comfort and commendation, Hold fast Faith, that is, the Truth of the Gospel, but especially hold fast a good conscience which is the Ship or Cabinet; for that being lost, or put away, the Faith will be lost inevitably, as the sad and lamentable example of some, Himeneus and Alexander doth manifest; who having put a good conscience away concerning the Faith, have made Shipwrack.*

The words being thus explained, hold out unto us, this observation, which I shall deliver in *Chrysostomes* words upon the place. *A corrupt and a culpable life breeds a corrupt judgement; an unsound heart makes an unsound head:* if a man put away a good conscience, he will soon make Shipwreck of the Faith. As the conscience cannot be good, unless the Faith be pure; so the Faith cannot be safe, unless the conscience be good. Without knowledge the minde is not good, *Prov. 19.2.* A corrupt judgement, makes a corrupt life or conscience; and a corrupt conscience, will soon corrupt



1. From Scripture.  
p. 100.

the Faith which was thus we shall make good.

1. By parallel places of Scripture, we have the like (in a lesser degree) in this very Chapter, vers. 5, 6, 7. *The end of the commandment is Love, out of a pure heart, good conscience, and faith unfained; or, which (pure heart, good conscience, &c.) some having swerved from, have turned to vain janglings.* The word *ασχηματισ*, is a Metaphor taken from Archers, who mistake their aim, and so miss the mark. The meaning is, some desiring to be *νομοδιδασκαλοι*, Doctors or teachers of the Law, not levelling or aiming at purity of heart, and a good conscience, &c. they have begun to decline from the Truth, being turned to vain janglings. What is that? Fables, and endless or useless genealogies, which breeds questions rather than Godly edifying, which is by faith, vers. 4. These vain disputations, as they take men off from practical Truths, so they do by little and little corrupt the truth. To the like purpose, the Apostle prescribes this as a preservative of the Faith, chap. 3. 9. to his Deacons, *Holding the mystery of the Faith in a pure Conscience. Pure faith, will not abide but in a pure conscience, as the Doves a cleanly creature, will not abide but in a clean house.* And on the contrary, see 1 Tim. 6. 5. these two go together, *Men of corrupt minds (that is conscience) destitute or deprived of the truth. He had said before, vers. 3. If any man teach otherwise, and consenteth not to the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godliness. In the 4 and 5 verses, he gives the reason of that corrupting the Faith: partly his pride, he is puffed up; partly his ignorance (acquired perhaps) he knoweth nothing, but dotes about questions, and partly, yea chiefly, He is a man of a corrupt mind; and therefore justly deprived of the knowledge of the truth.* The very like expression is in 2 Tim. 3. 8. speaking of seducers of themselves and others, *that lead captive simple women; he shewes the reason of both: They seduce others, whom? such as have lost, or never had a good conscience, Simple women laden with sins, and led about with divers lusts. They are themselves seduced upon*

απιστηνιαντων  
της αληθειας.

upon the same ground, *men of corrupt mindes*; then follows, *reprobate concerning the faith*, ἀδόκιμοι, *men that have lost their judgement concerning the Truth of the Gospel*. And *vers. 13.* he sayes, *Evil men and seducers wax worse and worse (not onely in life, but also in judgement, for so it follows) deceiving and being deceived*. First their life corrupts their judgement, and their judgement again corrupts their life. Its strange to consider how far a mans judgement may be corrupted by a bad conscience and wicked conversation: Take but one place, *Psal. 14. 1.* *The fool hath said in his heart there is no God*. How comes it to pass that a man should be so grossly corrupted in so clear a principle? The works of God proclaim a God, *Rom. 1. 19.* *That which may be known of God, &c.* How come men to think there is no God? the reason follows: *Corrupt are they and become abominable in their doings, &c.* This is rendred as a reason, why the Prophets and Priests corrupted the Law of God, *Zeph. 3. 4.* *Her Prophets are light and treacherous persons; her Priests have polluted the Sanctuary, they have done violence to The Law*. More might be added, but these may suffice for instances. We shall now manifest it further.

1 Tim. 6. 5.  
Supposing that  
gain is godli-  
ness, through  
covetousness

2. By Reasons: How comes it to pass, that the corruption of the heart or life, hath such influence to corrupt the head or judgement in the plain Truthes of the Gospel? Take these.

2. By Reasons.

1. *Sinful lusts* (allowed and lived in) hinder spiritual light and saving knowledge. Lusts are like scales upon the eyes, like a webb or cataract (as they call it) that covers the sight of the eye of the soul: And therefore the Apostle makes repentance (which is the removal of those lusts) the way to saving knowledge, *2 Tim. 2. 25.* *If at any time God will give them repentance to the acknowledging of the Truth*. It was well said of a Divine of ours, that Repentance is the Ministers best Comment upon his text, and the hearers best Comment upon the Sermon. So *2 Cor. 3. 16.* *speaking of the Jews, When their heart shall be turned to the Lord (by true repentance) the vail of ignorance and blindness) shall be taken*

1. Sinful lusts  
hinder spiritu-  
al light.

taken away. Hence are those promises of knowledge made to the Godly, *Psal.* 25. 14. *The secret of the Lord, is with them that fear him, and he will shew them his Covenant: and before that, vers. 9. The meek will he guide in judgement, and the meek will he teach his way.* And verse 12. *What man is he that feareth the Lord? him shall he teach in the way that he shall choose.* So Solomon, *Eccles.* 2. 26. *To him that is good in his sight, God giveth wisdom and knowledge.*

See *Joh.* 8. 31, 32. And our Saviour himself, *Joh.* 7. 17. *If any man will do his will, he shall know of the doctrine, whether it be of God, or whither I speak of my self.* If a man resolve to hold the truth unrighteousness, not letting it break out in his practice, God will not do that man the honor to let him know the truth: we our selves would not impart our skill to such Schollars, as we know, would not make use of it. It was (as Chrysostome well observes) a strange thing, that David so wife a man, and a Prophet, should go about to hide his sin, not onely from men, but prehaps from God too: He gives the reason of it, *Though he was a Prophet, yet lust had blinded his eyes, and darkned his understanding: That's the first.*

2. They put out Natural and Artificial light. \*

2. *Sinful lusts, put out natural and artificial light.* All sin is of an insatuating and darkening nature, it either finds or makes men fools. It is not for nothing that sinners are so often called fools, and sin folly, by Solomon, and others; or that sins are called by the name of ignorances, *Heb.* 9. 4. *αἰγνοήματα*, the errors or ignorances of the people. They are mutual causes one of another; many (if not most) sins are caused from ignorance, *Father forgive them, they know not what they do, and much ignorance is procured from sin.* If men were not foolish, they would never venture to sin: and if some did not sin so much, they should be wiser then they are: *No man (says Salvian) is evil but a fool, for if he were wise, he would be good.* Sins are called darknesses, and works of darkness, because as they proceed from, so they end in darkness, inward darkness of the mind, and outter darkness of death and hell, without repentance.

*Nemo malus nisi stultus, Si enim saperet bonus esse mallet, Salv.*

penitance. As the crude and cold darkness of the night thickens the clouds and those clouds, thickened, increase the darkness of the night: So the ignorance of men, casts them into lusts, and those lusts blind their reason and judgement: See it in the Gentiles, Rom. 1. 21, 22. Because when they knew God, they glorified him not as God, neither were thankful; they became vain in their imaginations, and their foolish heart was darkened, professing themselves to be wise, they became fools, Gross fools against the very light of nature, as appears in the next verse. They changed the glory of God the incorruptible into an image made like corruptible man, and to birds and four footed beasts and creeping things. So the Apostle of some others, Eph. 4. 18. Having their understanding darkened: How? *ἡ τὴν νῦν πῶσιν*; by the hardness of their hearts: An hard and callous humor grow over their eyes by customary sinning, as it follows; Being past feeling, they gave themselves over unto lasciviousness, to work all uncleanness with greediness. Our own experience may afford us examples of this kind, too many; Men of excellent parts of Nature, Art, Learning, desorted and befooled in their judgements, and given over to as vile errors as lusts; well therefore called deceitful lusts, Eph. 4. 22. or lusts of deceit, because they seduce and deceive their owners.

3. Sinful lusts, if they do not put out the light of reason, yet they corrupt and bribe it, and imploy the strength of it to defend themselves and oppose the truth. See that place 1 Tim. 6. 4. If any man teach otherwise, and consent not to wholesome words, &c. He is puffed up and dotes (so we read it) the word is wordy he is sick; and as sick stomachs desire unwholesome food, so a sin-sick soul, cannot endure sound doctrine (as he speaks of others, 2 Tim. 4. 3.) but studious how to plead for his own lusts and errors: So the Apostle adds, *ἡ μάχη καὶ ἡ ἐρις*, whence cometh envy, strife, &c. and *ἡ μάχη καὶ ἡ ἐρις*, perverse disputings and wranglings of men of corrupt minds: So corrupt that they esteem gain to be godliness. How comes this to pass? Why, they dispute, and distinguish themselves into these gross opinions.

ONS.

ons ; So that lusts, not onely corrupt reason, but turn the edge of it against the truth, to maintain gainful errors and practices ; study new distinctions and new niceties , to qualify the grossest absurdities. We could hardly believe this ; did we not see it in experience. The Church of Rome, first plotted a Religion full of superstitious formalities , to uphold their own lusts, pride, ambition, covetousness, voluptuousness ; and then set their best wits on work to maintain it , with nice distinctions , and Scholastical speculations , deceiving their followers so long, that at last they deceived themselves , and believed their own delusions to be truths. So it hath been, I fear, with some of the Arminian and Socinian party ; who the better to maintain their own lusts , have patronized with much subtilty those Pleagian doctrines, of Universal Redemption, Free Will, &c. And divers practices, formerly condemned by all Divines, or the most, as usury, &c. are now studied and upheld by soft distinctions and tender qualifications, &c.

4. They corrupt the affections.

4. Sinful lusts allowed, &c. corrupt the affections, and they corrupted, corrupt the judgement. All judgement (we use to say) is lost, when the Affections are trusted with the Resolutions of the case. From hence (the affections corrupted) proceeds : First, a strangeness to the light, He that evil does (and loves to do it) comes not to the light, least his deeds should be reproved, Joh. 3. 20. or discovered to be evil : He that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God. Can a thief or deceiver love or like the light, that betrayes him ? 2. Yea more then this, he loves darkness, ver. 19. because his deeds are evil. 3. But more then this, he not onely grows strange to the light and loves darkness, but hates the light, as our Saviour there speaks. When Isehsaphat would needs enquire if there were never a Prophet of the Lord to consult with ; Yes (sayes Ahab) there is a fellow, one Michaiab, but I hate him, for he never prophesies good to me, but evil : Ahab was resolved upon his own project to go against Ramoth Gilead : and he fears honest Michaiab will cross him in it ; therefore he

he not onely avoids, but hates him: So deal resolved sinners with the *light* of the word: first grow *strange* to it, neglect to read or hear it, and after come to hate it. He that loves his *lusts* cannot love the word that reproves them; but least the word should correct him, he will correct, indeed corrupt the word. Hence comes it, that men *having itching ears* after their own lusts, they get themselves an heap of teachers, <sup>2 Tim. 4.3.</sup> suitable to their lusts, so the words may be read, *If a man will prophesie of wine and strong drink; he shall be a Prophet for the people,* Mich. 2. 11. That is, they being given to voluptuousness, love and like, and seek out Prophets, good fellows like themselves, that will indulge them in such courtes: And they say to their teachers, as the messengers sent for *Michaiah* said to him, *All the Prophets speak good unto the King with one mouth; let thy word, I pray thee, be like the word of one of them,* <sup>2 King. 22. 13.</sup> and speak good. So these kind of men, enquire the judgement of their Ministers concerning some doubtful practice, *usury, gaming, fashions,* &c. and they tell them, such and such allow it, I pray, let your word be as one of them: And mark the issue; If but one or a few men agree with them, they shall be believed against thousands that condemne the practise. As *Tertullian* said of the persecutors of the Christians, *They believe accusations which are not proved; nor do they desire to try them,* <sup>Credunt que non probantur,</sup> least they should not be proved; So is it here, they easily believe what they would fain have to be true; and what they like <sup>nec quarunt ne</sup> nor, they will hardly believe. This then is a fourth reason; <sup>non probentur,</sup> Sinful lusts corrupt the Affections, and the Affections corrupt the judgement. <sup>Apol.</sup>

5. Sinful lusts, do stupifie conscience or silence the clamor of it, by corrupting the Truth. Hence you hear of some, *That have made a Covenant with death, and with hell:* are they at agreement? Isa. 28. 15. that is, have silenced their fears of corrupting the death and hell, by some lying and false persuasions of peace, notwithstanding their sinful practises, as the Prophet intimates in the following words, *For we have made lies our refuge, and under falsehood have we covered our selves.* There is in sinful practises a *Ring* of terror and horror of guilt, till



this be either *taken* out by repentance and pardon, or at least *stagnified* and laid asleep, the soul cannot quietly enjoy the pleasure of sinning. This cannot well be done, in a *knowing Christian* but by corrupting the *Faith*. Resolved they are, not to disease or disquiet conscience, by so much as questioning the *lawfulness* of their practise. As the *Athenians* having shamefully lost *Salamis*, a Town of their jurisdiction, made a *Law*, that no man should once name *Salamis*. *Aquinas* upon 1 *Tim.* 6. applies it to usurers and such like, *Many unlawful things* (sayes he) *are forbidden by sound doctrine, which men are unwilling to forsake, and so they find out a new doctrine, where they may have some hope to be saved in these courses.* We need not go far for an instance, *Hymeneus* (one of the *Apostates* mentioned in the text) together with *Philetus*, corrupted the *Faith* in a prime Article of it, the *Resurrection* of the dead, 2 *Tim.* 2. 17, 18. *Their word will eat as a canker: of whom is Hymeneus and Philetus, who concerning the truth have erred, saying, that the Resurrection is past, already: and overthrow the faith of some.* What was the reason of this corrupting the *Faith*? I will give it you in the words of a judicious Interpreter upon the place, *Because they could not bear an accusing conscience, and the torment thereof, they undertake to defend their vices: and least they should be vexed with the terror of future judgement; they deny any providence, and persuade themselves, that those things are false, which the true Faith and Religion declare concerning the immortality of the soul, the Resurrection of the body and the last judgement.* If their practises will not agree with the word, they constrain the word to agree with their practise: That's a fifth Reason.

6. The Just  
judgement of  
God.

6. Lastly, *It is the just judgement of God* upon such sinners: when men, for the maintenance and allowance of their own lusts, will not see the light of truth, they shall not see it, *That he* (as *Austin* well) *who knowing what is right, would not do it, at length should come to be ignorant what is right; we have instances enough, both in Jews, Gentiles and Christians.* In Jews, *Psal.* 81. 8, &c. *Hear O my people, and I will testify un-*



to thee, if thou wilt hearken unto me, &c. But my people would not hearken unto my voice, and Israel would none of me, vers. 11. What followed? So I gave them up to their own hearts lusts, and they walked in their own counsels: Let them follow their own Imaginations, corrupting the truth of God, by their corrupt lives and practises. In Gentiles, Rom. 1. 18. The wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. How or wherein doth this wrath appear? See vers. 21, 22. Because that when they knew God, and glorified him not as God, &c. they became vain in their imaginations, and their foolish heart was darkened. And vers. 24. God gave them up to uncleanness, through the lusts of their own heart, &c. even to most unnatural lusts, not fit to be named, vers. 26, 27. And for this cause God gave them up to a reprobate minde, to do things which are not convenient, vers. 28. In Christians we have it threatened, 2 Thess. 2. 10, 11. abundantly made good upon the followers of Antichrist: of whom he sayes, *Whose coming is after the working of Satan, with all power and signs, and lying wonders: And with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie. That they all might be damned, who believed not the truth, but had pleasure in unrighteousness.* And thus we have finished the Doctrinal part of our discourse, That a corrupt heart makes a corrupt head: An unsound heart makes an unsound judgement. Let us now proceed to the Application.

I. Take notice of the miserable and lamentable Depravation of our nature, since our first Father affected too much knowledge, to be like God, knowing good and evil. We are now our own worst enemies; and our corruptions begins at our selves. It is a question (yet no great question) Whither Adams understanding, or his affections were first corrupted? This is certain, that both wayes now we are subject to corruption. Sometimes the head corrupts the heart, A corrupt judgement corrupts the affections: *Without (sound) knowledge, the minde*

5. Application.  
Use 1. To  
shew the De-  
pravation of  
our Nature.

is not good, Prov. 19. 2. Sometimes the *heart, affections*, or conscience, corrupt the judgement: As it is in nature, there is a *mutual influx* or influence of the *head* upon the *stomack*, by *distillations* of ill humors; and of the *stomack* upon the *head*, by *ascension* of ill fumes or vapors; and both wayes the *health* of the body is endangered: So is it in the soul, a *corrupt head*, or an ill principled judgement, corrupts the heart and life; *evil doctrines* (as evil words) *corrupt good manners*, like *Gangrenes*, that eat and fret away the *vitals* of Religion, and the *power* of Godliness. The Apostle was speaking of some that were infected with this cursed principle, *That there should be no resurrection*. What influence would this doctrine have upon the heart and life? See *vers. 32. Let us eat and drink for to morrow we dye*, and there an end of us and all; *Be not deceived* (sayes he) *evil communications* (*evil doctrinal principles*)

1 Cor. 15. 33. *corrupt good manners*. The judgement thus corrupted, corrupts the heart and life. And contrarily, a *corrupt heart* or life, corrupts the *head*: some evil practises *sophisticate* the judgement, and both wayes the *health* and salvation of the soul is hazarded.

Use 2. To manifest the Reason of the prevalence of errors at all times.

2. We may cease to wonder (for we see the reason) why *seducers prevail so much* upon people, and why the Church in all times, hath been pestered with so much error, and false opinions. *The hearts and lives of men corrupt their heads and judgements*. Not to look too far back into the *Primitive times*, see it of latter dayes in the prevalence of *Popery* upon the world. The Apostle foretold it should come to pass in the last dayes, 1 Tim. 4. 1. *The spirit speaketh evidently, that in the latter times, some shall depart from the faith, and shall give heed to errors and doctrines of devils, which speak lies through hypocrisie*. What's the occasion of it? *Having their consciences seared with an hotte iron*. Their consciences were scorched and seared with *grosse sins*, and then they corrupted the faith to *heal* them whole again. So 2 Thess. 2. 10. *Because they received not the love of the truth; therefore God sent them strong delusion, that they should believe a lye*, vers. 12. *They believed not the truth*. Why? *because they had pleasure in unrighteousness*.

*oufness.* We wondered, of late times, to see so many, not  
 simple people onely, but learned *Clarks* and *Rabbies*, to turn  
*Papists*, *Arminians*, *Cosin-germanes* of *Papists*: we needed  
 not, if we had considered, that their *hearts* were gone to *Rome*  
 before, and now their *heads* followed after. Were they well  
 examined, many of them, it would be found, they first put a-  
 way a good conscience, before they made shipwrack of the *Faith*:  
 their *hearts* betrayed their *heads*. Many of them were (its  
 known they were) *covetous*, *ambitious*, *voluptuous*: and *Pe-  
 pery* hath baits of all sorts to catch them; that great *Harlot*  
 and *murther* of *fornications*, hath a golden cup, full of *prefer-  
 ments*, *profits*, *pleasures*, and this made mens heads drunk and  
 giddy, to embrace the grossest errors & obsurdities for truths.  
 Look upon these present times and see what *defection* from the  
*Faith* there is, and what sad *Apostacy* from the old received  
*Truths*, is to be found amongst us; and that not of the com-  
 mon ignorant multitude (though they are a daily *pry* to se-  
 ducers) but of old *professors*; who had not onely knowledge  
 in the word (as they thought) but also a form of godliness in  
 the worst times. Our *Church of England* (I mean the pro-  
 fessing party in it) seemed to me, not long ago, as a fair great  
*looking glass*, wherein was represented one onely *Image*: a  
 sweet *unanimity* and *uniformity* in judgement and affections.  
 But now (Oh pitty!) its like the same *glass* broken into ma-  
 ny pieces, and every one presenting a several *Image*, in so  
 many sects and factions almost as men: What may be the  
 matter? Truly, I think mens hearts have betrayed their heads.  
 They had a *form*, and but a *form of Godliness*, denying the  
*power* thereof, allowing themselves in some open or secret  
*corruption*) and now justly delivered over to *self-pleasing* and  
 self-deceiving errors. Have you not seen in Summer time up-  
 on a tree, an *Apple*, or a *Pear*, red and yellow-ripe afore all its  
 fellows? Come next morning, and you find it on the ground.  
 What was the matter? Why, there was a *worm* (as opening  
 you find) at the *Core*, which sucking up all the moysture,  
 hastened the outward ripening; and drew away that very  
*sap*, that should have preserved it on the tree. So is it with  
 many

many professors, that in outward shews, outrun many times, sincere and honest hearted Christians; making a more glorious shew of knowledge and practise, then other of their neighbors (the *stony ground* brought forth fruit immediately, the *good ground* with patience) but there's a worme of some lust within, that eats out the heart of Religion, hypocrisie hastening on to ripeness of profession, and then they fall off from the Faith to error. It were easie to instance, in almost all the present errors and heterodoxe opinions of the times; they are oftentimes entertained upon this very ground; because they comply with and favor some open or secret lust. The Apostle speaking of some *novel opinions* of those Primitive times (so early they began) calls them *Rebeldes* *iniquitates* *profane*, as well as *vain babblings*, 2 Tim. 2. 16. and sayes they grow to more *ingodliness*. Mark it, they suppose, and finde profane and ungodly hearts, and make them more profane and ungodly hearts that intertain them: Do we not see the open looseness of many formerly professing hypocrites; as the event discovers? Do we not wonder at such and such zealous professors, turned not onely erroneous in their judgements, but loose and far more licentious in their lives since they fell to these new opinions? Take but some few instances, of taking opinions, which in their very nature, are suitable to some mens corruptions; I told you heretofore of *Hymenæus* and *Philetus*, who fell into a gross error, Saying that the Resurrection was past already, 2 Tim. 2. 17, 18. And the doctrine took exceedingly, whose words fretted like a Gangrene, and overturned and subverted the faith of some. And have not we the same errors revived, now of late, in some that deny the immortality of the soul, and consequently the Resurrection of the body, and the last judgement? so did those Saint Peter speaks of; the false teachers he had spoken of, Chap. 2. they made a mock of the last judgement, 2 Pet. 3. 3, 4. This first know, that in the last dayes shall come mockers, walking after their own lusts (mark that) saying, where is the promise of his coming? that is, to judgement. Willingly ignorant (sayes he) of all those grounds that

At the beginning of our troubles the first Pamphlet that appeared, was of the Mortality of the soul.

that evidence the truth thereof; willing easily to *believe* there should be none, because they could heartily *wish* there might be none. And is not this *pleasing doctrine*, to men that walk after their own *lusts*? Again, That cursed and *blasphemous* doctrine, *That God is the Author of mens sins*; that its feared (though the *Author* be dead and the *book* burnt) lives in the heads and hearts of some, it not being then time to vent it, till a *Tolleration* of all Opinions be granted, and the times fitted to bear it: That *opinion* (I say) who are like to embrace it? Why, *troubled souls* (troubled with the horror of guilty consciences, so for their comfort was it published) but troubled, not *Evangelically* sure, they need no such comforts, but *Legally* that would fain enjoy their lusts, but dare not unless their consciences be *stupified* with some such doctrine as this, *That God hath more hand in mens sinfulness than themselves*. Let me not multiply cases, I will give you one instance of a *lust* that troubles many, though in several ways. Do you think the *Scripture* sayes in vain, *The spirit that is in us lusteth after liberty*? Where doth the *Scripture* say so (you will say?) If it say so by consequence, a fair deduction, I hope you will say, it says so. The *Apostle* hints so much, when he sayes, *Brethren, you are called unto liberty, only use not your liberty as an occasion to the flesh*, Gal. 5. 13. implying not onely a possibility, but a *proclivitie* in men, to abuse their *liberty*. Now I am much deceived, if this be not the common bait of most *seducers* of these times; and that which subverts the *Faith* of many, but through their own *lusts*. It was fore-propheesied by Saint *Peter* of old, to come to pass in these last times, 2 *Pet.* 2. 18, 19. He had said in the beginning of the *Chapter*, vers. 1. *But there were false Prophets also among the people, even as there shall be false Teachers amongst you, which privily bring in damnable heresies, &c.* How shall they convey their poison? See vers. 18. *In speaking swelling words of vanity, they beguile them that were a little escaped from them which are wrapped in error*: What's the bait? vers. 19. *promising them liberty* (So are themselves the servants of corruption) *promising them liberty*. But what betrayes them? *much wantonness*; through  
the

Not of those actions alone, in and with which sin is, but of the very pravity, ataxy, asomy, irregularity and sinfulness it self, pag. 36. *Abst.* *Abst.* Rom. 3. 5 6. Pag. 37.

*the lusts of the flesh*: which lusteth after *Liberty*. I pray consider, if this be not the *Lure*, that allures most of our *Sectaries* at this day. The *Antinomians* preach *Liberty* from the Law, *Liberty* from sin, *Liberty* from Repentance, from sorrow for sin, *Liberty* from punishment, or chastisement for sin, *Liberty* from Duties, from the Sabbath, &c. Is not this a fine Doctrine for loose *libertine consciences*? The *Anabaptists* preach *Liberty* from the power of the Magistrate (so some of them have, though others yet disclaim it,) *Liberty* of prophesying or preaching, and administering Sacraments, to any supposed gifted brother; *Liberty* from Tythes, a *taking doctrine*, no question, not like a *Gangrene*, but like *wildfire*. The *Brownist* pleads for *Liberty* too, *Liberty* from Classes and Synods Ecclesiastical, *Liberty* for the people to *Govern* and *Vote* in the Government of the Church, and to have power and Authority in the *keyes*, in *election*, *ordination*, *excommunication*, &c. And how neer our Independent brethren of *New and Old England* come to them, in granting their people the *key* of *Liberty*, I would wish them to consider; If all be true, which is reported, they find their peoples *key* of *Liberty* (in *N. E.*) hath almost devoured their *Officers* key of *Authority*, as *Aarons Rod* devoured all the rest. But *Liberty*, desire of *Liberty* in this and the like kind, is that, I fear, that wins them so many *profelytes*. In a word, your *Seekers* (that have lost their *Religion*, and God knows when they will finde it) and those that are for *Toleration* of all Religions, *Quakers*, and the like, do they not find speedy acceptance and entertainment amongst loose-professing *Christians*? we may now cease to wonder: we have seen the reason, *A corrupt life corrupts the judgement*.

To conclude this second Use; Who are they ordinarily, that are the prey of *seducers*? the *Apostle* hath told you often: either very *simple*, or very *sinful*; either *weak* in judgement, or *strong* in lusts and passions. I shall instance but two places: The first is that in *2 Tim. 3. 6*. *Of this sort are they that creep into houses* (their qualities are afore described) *and lead captive*. Whom? First, *silly simple women*, *γυναῖκες*; women, or men



as simple as *women*: people never very well principled in the grounds of Religion, *alwayes learning*, and *never able to come to the knowledge of the truth*; and then follows their *sinfulness*, laden with sins and led about with *divers lusts*, pride and wantonness, scorn and bitterness, &c. The second place is in the 4 Chap. of the same Epistle, *vers. 3, 4. The time will come* (and now its come) *when they will not suffer wholesome or sound doctrine*, but *having itching ears*, shall get them an heap of teachers. What makes their ears itch thus, after variety of *new teachers*? their own several lusts: after their lusts, their own lusts, shall they get them an heap of teachers: that is, as I hinted afore; Teachers suitable to their several lusts. And thus, I have done with the second Use.

3. We may upon this ground, make a very probable prognostick concerning the state and condition of many men and women, viz. those who are loose and corrupt in their lives, not yet taken with any of the *New old errors*, and blasphemous notions of these times: They are in a fair and ready way to *Apostasie*; to be made a prey to one seducer or other, who can most suitably scratch their itching ears, and comply with their own proper lust. An unsound heart, will make an unsound head. These are the perillous times, the Apostles have forewarned of to come to pass in the last dayes, *when many shall depart from the Faith*. These are discovering times if ever any were; as in the State, so in the Church. There must be heresies; that those that are approved may be known. The men that shall be discovered, are largely described, *2 Tim. 3. 1. Lovers of themselves, covetous, boasters, proud &c. lovers of pleasures more then lovers of God.* Yet *vers. 5. Having a form (or figure) of godliness, but denying the power thereof.* There are many already fallen away to *believe lies* and strong delusions upon those corrupt practises; and assure your selves you that are such, will not be long after them, if God put not a stop to the seducers of the times: Let no man say, *as I a dogge*, that I should fall to such gross opinions, such horrid blasphemies, such Ranting practises. Assure thy self, thy corrupt heart, will easily corrupt thy head; If men be openly vicious, or secretly hypo-

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critical,



cal, and withhold the truth in unrighteousness, it is not more ordinary, then just with God, to give them up to believe a lie, that all they may be damned, that believed not the truth, but had pleasure in unrighteousness. And they that cannot endure sound doctrine (the old wholesome truths) because it sues not with their lusts; it is just with God, that as they turn their ears from the truth; so, they shall be given unto fables. That any secret or open hypocrites are not yet seduced, they may thank the providence of God, that hath preserved them from the opportunities of Temptations, and not their own strength.

2 Thess. 2. 11, 12. *An evil heart of unbelief, will cause men to depart from the living God. Look to it, Christians, that you be sincere and keep a good conscience, if not (these are winnowing and discovering times) you will ere long (I dare be your Prophet, you will ere long) make shipwreck of the faith.* He say no more of this but in Tertullians words, *Let the chaff flye away as much as it will, the wheat will be the more in the floor of God, and we shall be the fitter for a Reformation.*

2 Tim. 4. 3, 4. *An evil heart of unbelief, will cause men to depart from the living God. Look to it, Christians, that you be sincere and keep a good conscience, if not (these are winnowing and discovering times) you will ere long (I dare be your Prophet, you will ere long) make shipwreck of the faith.* He say no more of this but in Tertullians words, *Let the chaff flye away as much as it will, the wheat will be the more in the floor of God, and we shall be the fitter for a Reformation.*

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*Aculeus: quantum volens palea ista levis fidei, &c.*

Use 4. A caution to people, whom they trust in matters of Religion.

Mat. 7. 16.

4. This may serve for Caution, a fair warning to people to take heed whom they trust in matters of Faith and Religion. Beloved (sayes Saint John) 1 Joh. 4. 1. *believe not every spirit, but try the spirits whether they are of God, for many false spirits are gone out into the world. How shall we try them? By their fruits you shall know them.* Take heed of crediting too much those men, those Teachers whom you see loose and corrupt in their lives, and given over to Liberty, or rather licentiousness: Its twenty to one, they are, or will be unsound in their judgements, who are unsound in their practise, at least in that particular, wherein they allow themselves. Will any man ask the advice, or rest upon, the judgement of a Covetous man concerning Usury? Or of a voluptuous man concerning Temperance and chastity? Or of a Libertine, concerning strictness of conversation? &c. Nay, it is just with God, when Teachers are corrupted in their lives, in any one of those, or the like lusts, to give them up to errors in judgement, to blind their own eyes, and so let them be blind leaders of the blind. Its true indeed, sometimes false Prophets come

come in *sheeps clothing*; the greatest *seducers* and *Hereticks*, have been men visible of very *strict lives*, that its hard for people to discover them without very *serious* observation. Yet a diligent watchful eye may do much: The *Scribes* and *Pharisees* had a very devout and *Saint-like* profession: But yet our *Saviour*, both discerned, and discovered them; by a more *spiritual sin* (if I may so call it) that is, by their *pride*. They *prayed, fasted, gave alms*, devoutly, frequently charitably, but all to be seen of men: *pride* and *popularity*, was their *lust* and corruption. And this was very visible in the *Ancient Hereticks*; very *proud*, and scornful. Thus (they say) *Augustine* the *Monke*, that was sent over into *England*, was discovered, by the advice of an holy *Hermite*, not to be a man of God. And this *vice* is visible to half an eye, in many of our *new Teachers*, and many of their followers, they are a *proud* and *scornful* generation; undervaluing and *trampling* upon the reputation, of the most not onely *learned*, but *pious* and *Godly Ministers* of the former and present times: I say no more, By *their fruits* you shall know them. Take heed whom you trust.

5. The last Use shall be for *Exhortation* to all, both *Ministers* and people, To be *careful*, to hearken to the *Apostles charge* to *Timothy*; To hold *Faith* and a good *Conscience* together; and as we desire or intend, not to make *Shipwreck* of the *Faith*; so to see, that we keep a good *Conscience*. As you tender the preservation of the *Jewel*, look well to the *Cabinnet*; the better heart, the better head. For the more profitable pressing home of this *Doctrine*, give me leave to enlarge my self a little. First by a more particular discovery of some *special corruptions*, which experimentally *Shipwreck* the *Faith*. Secondly by *urging* some *special motives*, to people and *Ministers*. Thirdly, by prescribing some directions to preserve from *Apostacy*.

1. The *special corruptions*, that most endanger the *Faith* to corrupt our *Judgements*, are these;

1. *Covetousness*, nothing worse to corrupt the *Faith*, than an heart exercised with *covetousness*, as the *Apostle Peter* speaks, and notes it for one of the vices of *false Teachers*,

By discovering some special corruptions, as 1. Covetousness.

2 Pet. 2. 1, 3. *Through covetousness shall they with fained words make merchandize of you, with 14, 15. Which forsaking the right way have gone astray, following the way of Balaam which loved the wages of unrighteousness.* So Saint Paul expressly, *The love of money, is the root of all evil, which while some have lusted after, they have erred concerning the Faith,* 1 Tim. 6. 10. So he describes those Cretian seducers, Tit. 1. 10, 11. *There are many disobedient and vain talkers and deceivers, which subvert whole houses, teaching things which they ought not, for filthy lucre sake.* And therefore he prescribed this as one necessary qualification both of his Bishop or Presbyter (for both are one, vers. 5. with 7.) and also of his Deacon, that they be not given to filthy lucre, not covetous, 1 Tim. 2. 3. to this end, that he may hold fast the faithful word, Tit. 1. 9. *Implying that if he be such, he would soon corrupt the Faith.* The holding of the Faith may cost him the loss of all his estate. Will a covetous heart suffer that? The Prophet Jeremy saw the experience of this in his time, Jer. 6. 13, 14. *For from the least of them, even unto the greatest of them, every one is given to covetousness, and from the Prophet to the Priest, every one dealeth falsely.* Wherein? In the Faith, so it follows, *They have healed the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace.* And Saint Paul clears himself from corrupting the word of God, by coloured covetousness (as elsewhere he calls it) 2 Cor. 2. 17. *We are not as many who corrupt the Word of God (καταλλύμεντες, a Metaphor taken from Hucksters or Vintners, who for lucre's sake, mingle water with their wine) but as of sincerity, but as of God, in the sight of God speak we in Christ.*

2. Ambition.

*Ambition, or desire of Domination, is another corrupter of the Faith, especially in corrupt times, when preferment cannot be had, but by complying with the errors of the times.* We need not go far for instance, the Apostle in the 7 vers. of this Chap. gives a reason why some had turned to vain janglings, *ἐκ τῆς ἐν αὐτοῖς φιλοδοξίας*; *Desirous to be (reputed) Teachers, or Doctors of the Law, as some now of the Gospel) understanding neither what they say, nor whereof they* of-

affirme. Such a kind of ambitious person; was Diotrophes  
 3 Ep. of Job. vers. 9. who withstood the Apostles doctrine writ-  
 ten to the Churches. Why? ο φιλοπρωτεύων, he loved the pre-  
 heminance, he would be chief Bishop himself. This was the  
 occasion of Arrius corrupting the Faith; his ambition to a  
 Bishoprick crossed, and when his cursed Heresie got head,  
 and was countenanced by the Emperors, many turned Arri-  
 ans, onely because they saw preferment went that way.  
 Crysolom observed it long ago, Heresies grow out of the de-  
 sire of ruling, because they loved not their brethren (sayes he)  
 for want of love, they envied those that were in honor, from en-  
 vy arose ambition or desire of Ruling, from thence they fell into  
 Heresies. To this purpose is that of the Prophet Jeremy 5.  
 31. The Prophets prophesie falsely, and the Priests bear rule by  
 their means, &c. That is (sayes the learned Translator) the  
 Priests did Lord it over Gods inheritance, by the aid of some  
 false Prophets, whom they allowed, and sent abroad on pur-  
 pose to procure them favour with the people. Why did they  
 suffer the Truth to be so corrupted by the false Prophets?  
 because themselves did bear Rule by their means. The Priests  
 maintained them in their false doctrine, because the Prophets  
 maintained them in their false honor. Just as some Prelates did  
 of late with us. To this head may be added, pride, popularity,  
 and affection of singularity; pride is a great forerunner of  
 false doctrine, pride goes before a fall, is true in this sense, be-  
 fore Apostacy. The Apost'e therefore cautions, that his Bishop  
 or Elder, must not be a Novice, νεοφύτου, a new convert to  
 the Faith, Least being lifted up (with pride) he fall into (Apo-  
 stasie) the condemnation of the Devil, 1 Tim. 3. 6. And one rea-  
 son of heterodox doctrine, is declared to be pride, 1 Tim. 6. 45.  
 If any man teach otherwise, &c. He is proud, knowing nothing  
 but dotting about questions, &c. pride is his corruption; As pride  
 of parts in many of our people, their (not very great) know-  
 ledge, utterance, expression, gift of prayer, &c. puffs them up  
 that they swell above their sphear; and casts them into many  
 dangerous errors: So in many of our young Ministers, pride  
 of their learning, gifts, &c. The like doth that corruption of  
 popularity, to be admired and applauded by the people, by a mul-  
 mul-

ἐν τῷ φιλαρ-  
 χείῳ ἀρέστῳ  
 ἔτερον, &c.  
 Chryl. in

1 Tim. 5. hom.

2.

Remel. in lo-  
 cum.

Pride.

πορθεῖς.

Popularity.  
 mul-

multitude of followers, especially if of the *highest magnitude*, rich, wise, noble, &c. The Apostle noted this long ago, *Act. 20.30.* *Also of your own selves shall arise men, speaking perverse things, to draw disciples after them.* So did those false Apostles teach and preach for Circumcision and the Law, to be joyed with Christ; upon what ground? *They desire to have you circumcised* (as some now rebaptize) *that they may glory in your flesh*, that is, that they have drawn many to be profelytes, to their way and opinion; and have a multitude of followers. Oh, for a poor simple fellow, a Miller, a Weaver, &c. to be followed at heels with a troop of giddy disciples; what a glory is this. Oh, to be pointed at, as the *men. &c.* The *Adinister* is able to puffe up a young unballasted spirit; and that's the way to be given over to, or held in error. *Simon Magus* did not so bewitch the people with sorceries as the *applauses* of the people did bewitch him to continue in his enchantments. He bewitched them, by giving it out, that himself was some great one, *Act. 8.9.* And they bewitched him with their applauses, *They all gave heed unto him from the least to the greatest, saying* (mark that saying) *This man is the great power of God.* Singularity doth work the same effects, I mean desire to be reputed singular; as many of our people (formerly of *no great Religion*) now *Religion* is come into *fashion*, cannot content themselves, to be wise to *sobriety*, to be soberly Religious: but they aspire after *singularity* of opinions, new notions, new nothings indeed, and *singularity* of practise to be of the *highest form* of Religion, the *Court Religion* of the newest fashion and dress. So some of our preachers affect a *singular* way of preaching upon a common subject, in an high, *Metecorical, Metaphysical* strain of notions and language, which (it may be) the Apostle calls *οὐκ ἐκ ματριων καὶ κνημεριων*, *great, buncchy, swelling words of vanity*, to stupess and *awuse* their unlearned Auditors. This is, as God speaks to *Job*, *to darken counsel by words without knowledge*, *Job 38.2.* The excellency of a true Minister, is to make obscure texts clear; these count it their excellency, to make clear texts obscure. And who understand or admire them, except *ignorant, &c. unlearned young men and silly women* but learned

Singularity.

1 Pet. 2. 18.

judi-

*Judicious*, and substantial *Christians* admire their vanity and folly. And what's the issue of all this *pride* and *singularity*? They many times *strain* a truth so high, that they *break* it into errors, and mislead *simple*, but sometimes well meaning people. Take heed of these.

Rom. 16. 18.

3. Voluptuousness.

3. *Voluptuousness*, desire of pleasure and ease, &c. That this is an *Inlet* of errors and aberration from the *Faith*, is intimated by the *Apostle*, 1 Tim. 4. 1. *Many shall depart from the faith*, both Teachers and people. Why? not onely because in general they have *seared* naughty consciences; but for this in special, *They are lovers of pleasures, more then lovers of God*, 2 Tim. 3. 4. Amongst other qualifications of a *Ministers*, the *Apostle* requires, that he be not *παισιωγος*, given to wine, one that sits at the wine (as the word imports) or carries long at the wine, as the like phrase is used, Prov. 23. 30. and of his *Deacons*, vers. 8. *μη διδοι πολλω πεισιχαυτος*, not given to much wine, one that takes more heed to fill his luffs with wine, then his head with knowledge, or his heart with holiness. Why this required? That he may hold the mystery of the *Faith* in a pure conscience, vers. 9. Because wine is a mocker, Prov. 20. 1. that is, a *deceiver*, and takes away the heart, that is, his wisdom: If you will see how far, look Hos. 4. 11, 12. *Whoredome* (another sin of the voluptuous) and wine, and now wine takes away the heart; that is, the understanding, to run into the grossest and most unreasonable Idolatry: *My people ask counsel at their stocks, and their staffe declareth unto them, for the spirit of whoredome hath caused them to erre, and they have gone a whoring from under their God*. That's a famous place to this purpose, Isa 28. 7. *But also they have erred through wine, and through strong drink are out of the way; the Priest and the Prophet have erred through strong drink, they are swallowed up of wine; they are out of the way through strong drink, they erre in vision, they stumble in judgement*. See also Isa. 56. 10, 12. *Her watchmen are blind, they are all ignorant, they are all dumbe dogs, they cannot bark, sleeping, lying down, loving to slumber. Come ye (say they) I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant*. I will

1 Tim. 3. 3.

con-



conclude this with one place more, an instance of an idle, Non-resident Prophet or Minister, *Zech. II. 17. Wo to the idle shepherd* (that hath eyes and sees not, &c.) *that leaves the flock*: The unconscionable Minister, that for his ease, pleasure and idleness, neglects his Ministry and people. What shall be his punishment? *The sword shall be upon his arme, and upon his right eye; his arme shall be clean dried up, and his right eye shall be utterly darkened.* Experience of former times verifies this.

4. Timercul-  
ness.

4. Timerculness, and fearfulness, in corrupt and persecuting times, often betrayes the judgement unto compliance at least, with the errors of the times. There were some false Apostles, that preached for Circumcision, and the observation of the Law of Moses, together with the Gospel: telling the people, that unless they were circumcised, they could not be saved, *Act. 15.* This was a very gross perverting and corrupting of the Gospel of Christ. What was it that thus mislead and seduced them? partly to please and comply with others of that way and opinion, but chiefly their fearfulness to suffer for the truth of the Gospel. So the Apostle resolves it, *Gal. 6. 12. bñvov ev tñv cōmōv.* As many as desire to make a fair shew in the flesh, (that is, to please and not offend the Jews, strictly cleaving to their old Law and Religion) they constrain you to be circumcised, onely least they should suffer persecution for the Cross of Christ. The same did in part betray Peter and Barnabas into dissimulation of the truth, that they did not *obsequi* Jew, keep the right path of the truth of the Gospel, *Gal. 2. 14.* the reason is given, *vers. 12. For before that certaine came from James, he (and Barnabas) did eat with the Gentiles, but when they were come, he withdrew and separated himself, fearing (mark that fearing) them of the circumcision.* Fear of men will betray mens judgments into error. How many in the Primitive times turned Arrians for fear of that persecution under the Arrian Bishops and Emperors? How many, in the Marian times, turned to be Papists for fear of persecution? And in the later times. How many turned aside to Arminian doctrine, and Papiſt superstitions, partly for favor and preferment, and partly for fear of the frowns and displeasure of some in higher places. To shut up this, As any *Inst* allowed and lived in, with the



the loss of a good conscience, will corrupt the Judgement. So especially these four instanced in *covetousness, ambition, voluptuousness, Timoronsness*: Against all which, let me leave this to your serious consideration: It is the opinion and Judgement of many learned, judicious, and Godly Divines, Rev. 11. that the *Witnesses* spoken of in the *Revelation*, are not yet, but are shortly to be slain; and that then, *Antichrist* will once more (for a time prevail over the *Reformed Churches*, with the hottest persecution that ever the *Churches* felt; which if it come to pass (as God forbid, for we are not fitted for *sufferings*) let all our loose professors and Protestants at large (who allow themselves to live in their open or secret lusts) and all those, who are *covetous, ambitious, voluptuous, timorons* in special, know that they will (without more grace from God) as surely turn *Papists*, as now they profess *Protestant*: Their hearts will betray their heads: Their wrack of conscience now, will then *Shipwrack* the Faith. That's the first.

2. In the second place, I shall press home, the exhortation of the Apostle here, *Hold faith and a good conscience*; in the words of *Solomon*, Prov. 4. 23. *Keep thy heart with all diligence*, or as the original hath it, *Above all keeping, keep thy heart*, thy conscience; Dear Christians, let it be your greatest study, not to keep your *estates, honors, liberties, lives*, but your *hearts and consciences*: upon the reason implied in the text, because that's the onely way to *keep the Faith*. I shall not go far for *motives*, having store, in and about the text; onely for *methods* sake, I shall divide them into a double stream, betwixt you the people of God, and us Ministers.

1. To the people of God (and indeed to all) above all keeping your *hearts and consciences pure*; I shall follow the *Metaphor* of the text; which speaks of a *Shipwrack*: by 4 things. Here four particulars.

1. From the *richness* of the merchandize or *Jewel*, where with your *Ship*, your conscience, is loaden and betruſted; It is, the Faith, that is (as you heard) the *Truth*; the *Truth* of the Gospel, the Faith once (and but once) delivered to the *Saints*, Jude vers. 3 which he exhorts all, earnestly to contend for. To the same purpose, *Solomon* the wisest of meer men, Prov. 23. 23.

1. The richness of the merchandize the Faith.

cries, *Buy the truth, but sell it not.* Buy it at any price (as he the pearl, *Mat. 13.*) but sell it at no price; one ray of this Faith, this Truth, is more worth then all the world. See *Prov. 3. 13, 14* other merchandize cannot, but this will certainly make you for ever Happy: Hear what wisdom it self sayes, *Happy is the man that findeth wisdom, and the man that getteth understanding; For the merchandize thereof, is better then the merchandize of silver, and the gain thereof, then fine gold. She is more precious then Rubies, and all the things thou canst desire, are not to be compared unto her. Length of dayes are in her right hand, in her left riches and honor; her wayes are wayes of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one, that retaineth her.* How careful are your merchants of the meanest commodities, if but Corn or Coals, &c. to see them safe shipped in a good ship? much more, if loaden with precious merchandize, Silk and Velvets, Silver, and Gold, and precious stones: would any wise man trust these in a rotten, leaking Ship? The application is easily made, Faith is this Jewel, your consciences are the Ship; if you desire to bring your Treasure safe to land, have a care of the Ship your conscience, that it be sound and safe; If you put away a good conscience, you must needs make shipwrack of the Faith, this incomparable Jewel. That's the first consideration.

2. The Ship it self, is next considerable. A good Ship is long in making, great pains and costs in rearing and rigging of it, and the use and comfort of it in a long and hard Seafare, is of great concernment, as a bad one fills with great fears. A good conscience (which is here compared to the Ship) is a thing long in making, and cost much to make it good, *The blood of Christ to purge it from dead works, to serve the living God, Heb. 9. 14.* much pains and labor to keep it good, *Act. 24. 16.* *Herein I exercise my self, now, to have alwayes a conscience void of offence toward God, and toward man.* And for the use of it in this our Seafare, where we meet with storms and pyrates, and shelves and rocks, &c. nothing more safe and comfortable then a good conscience; good with the goodness of integrity, that will keep it good with the goodness of tranquillity:

3. The goodness of the ship and a good conscience.

17: *A good conscience is a continual feast*, Prov. 15. 15. And our Apostle who was (literally) in perils by Sea, as well as by land, 2 Cor. 11. 26. and was often tossed with the tempests of persecution, from the knowledge of the goodness of his ship, could sing in a storm (as if he had been in Noah's Ark) *This is our rejoicing, the Testimony of our conscience, that in simplicity & godly sincerity not with fleshy wisdom, we have had our conversation in the world*, 2 Cor. 1. 12. The Psalmist sings it out, Ps. 119. 165. *Great is the peace which they have, who love thy law, and nothing shall offend them: or they shall have no stumbling blocks* (as the original bears it) Nothing shall offend them, is a *metonymy*, more is meant then spoken; they are much pleased, delighted, ravished with the peace of a good conscience; But who would venture to Sea in a torn, crackt weather-beaten ship, having neither Sails, nor Anchor, nor ballast? There is no worse bell on earth, then an ill conscience, especially in troublous and suffering times. Witness Judas, Spira, &c. It is reported of some that have run through all the Sells to the very Ranters, that they lye under the horrors of hell, roaring and crying, there is no mercy for them: I could wish they that first lead them out of the way might be sensible of this wrong. Have a care therefore of this Ship, that is of so great concernment.

3. The passenger or Pilot of the ship, is of special consideration, to commend, yea command, the looking well to the Ship, who is either sav'd or lost with it; If the Ship and Merchandize miscarry, the person in it, is in danger of perishing with them: He that is careless of a good conscience, doth not onely loose his Merchandize, the Faith, but himself also, even his own soul; That's a dreadful place, 2 Pet. 2. 1, 3. *False teachers shall privily bring in damnable heresies, denying the Lord that bought them (as some now do) and bring upon themselves swift destruction. Whose judgement now of a long time lingreth not and their damnation slumbreth not.* In the next verse to my text, there are a couple of Apostates, *Himeneus and Alexander delivered unto Satan*, by a censure of excommunication, that they might learn not to blaspheme. The Church for want of a settled government, hath not now this power, but God

3. The worth of the passenger the soul.

does it, immediately or mediately; mediately by some Instruments of Satan. It's reported, and by some confessed, that by sorceries and potions, and such like Satan hath really and actually had possession of them; immediately God does it, by giving men up to their own lusts; which is worse then if delivered into the actual possession of Satan. That place speaks the very terrors of hell, to men that have put away a good conscience, 2 Thess. 2. 10, 11, 12. Because they received not the love of the truth, that they might be saved; for this cause God shall send them strong delusion, that they should believe a lye, that all they might be damned, who believed not the truth, but had pleasure in unrighteousness. Therefore for the passengers sake, your own souls sake, look well to the ship to keep a good conscience, lose one, and lose both.

1. The sad examples of shipwrack in others.

4. The sad and lamentable examples of shipwracks, that are before our eyes, and upon record; goodly ships and richly laden, that have miscarried in sight of the Haven. Here are two in the next verse, of whom is *Himeneus* and *Alexander*, and 2 Tim. 2. *Philetus* and *Demas*, cap. 4. 10. anciently, and thousands more upon our own shore, lye wreckt and broken to pieces: who have not onely split the ship, a good conscience, but made shipwrack of the Faith, and are themselves drowning in the Sea of perdition, if God be not the more merciful to them. Let these be as so many Seamarks to us all, to cry, Hold faith, and above all, if you will hold the Faith, get, and keep a good conscience. But some concern

2. To the Ministers of God.

2. The Ministers of God, who represent and succeed Timothy in his office, as Pilots of the Church. It concerns them above others, to hold Faith and a good conscience together; especially to hold the latter, if they intend to hold the former. I shall propound but these considerations, to perswade to it, very briefly.

1. The heart is very deceitful.

1. How easie a thing it is, for our hearts to deceive us, if not diligently examined and observed: we may strongly believe we have a good conscience when it is clean otherwise. Paul himself sometimes was cheated by his own heart, I verily thought with my self, that I ought to do many things, contrary

to the Name of Jesus of Nazareth, Act. 26. 9. He thought it conscience, but it was persecution: His conscience was misled to maintain his old way, with persecution of the professors of the Gospel. There is a way (says Solomon) that seems right unto a man, but the end thereof are the wages of death, Prov. 16. 25. There are many ways, which may seem to us, to be the ways of Christ, which are in a more general notion, the ways of Antichrist. There may be coloured covetousness (as the Apostle calls it) or secret ambition, pride, popularity at the heart, which may incline the judgement to some plausible and advantageous errors of the times. Look well there to our consciences, there may lodge in them some deceivable lust, which may deceive our judgement into error. Mark how Paul searches and sifts his heart: The testimony of our conscience, that in simplicity, and godly sincerity, not with crafty wisdom, but by the grace of God, we have had our conversation in the world; and more abundantly to you, Thess. 2. 5. 2 Cor. 1. 12. And again chap. 4. 2. Having renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. That's one.

2. The Apostle gives this charge to Timothy, not so much as a Christian or private man, as a preacher of the Gospel; his place and parts called for more vigilance, to get and keep a good conscience. Great parts of learning and eminence of place (as a leader in warfare, or a Pilot in Seafare) if the heart be unsound, may enable men to do the more hurt, by propagating, by defending and colouring over errors with a shew of truth. The greatest Hereticks have been very learned, subtle men, able to dispute their errors, and so to subvert the Faith of others. So we noted above, That the Heterodox Teachers, were acute disputers, 1 Tim. 6. 4, 5. And elsewhere he says, As Jannes and Jambres withstood Moses (by their enchantments, imitating the miracles of Moses) so do these (seducers) resist the truth, men of corrupt minds, reprobate concerning the faith, 2 Tim. 3. 8. Simon Magus by the opinion of his parts and greatness, drew multitudes of people after him, Act. 8. 9, 10.

Hence



Hence the Apostle gives that caution, Col. 2. 8. Beware lest any man spoil you, through Philosophy and vain deceit, after the traditions of men.

3. They, if bad and erring, may carry many with them to hell.

Ministers of all others, had need to look to their beards and hands, because if they mislead themselves, they are able by their authority and favour with the people to mislead many with them into hell. They are called Guides, Leaders, Pilots (as we said at first) if those miscarry, they carry with them thousands into destruction. The Scribes and Pharisees, made many professors, making them two fold more the children of hell, then themselves. Those two men named after the text, Hymeneus and Alexander, as also Philetus, 2 Tim. 2. 17, 18. who had made shipwrack of the Faith, Their word did eat like a canker, saying, that the resurrection was past already and overthrow the faith of some. Those Cretian seducers, subverted whole houses, Tit. 1. 10. The venerable esteem of many seeming Saint-like Hereticks of old, carryed many thousands with them into Heresie. And so they do now, their followers having their persons in admiration for their seeming holiness, have gone after them blindfold, as not thinking it possible, that such pious men coul err, or lead others into errors. The leaders of my people cause them to err, and they that are lead off them are destroyed, was once a complaint, and may be our caution. The words are rendred by Tremelius, thus, Doctores populi mei, sunt seductores, The leaders of my people are seducers; But in the Original, the words are more emphatical, They that bless my people are seducers, and they that are blessed by them, are destroyed. They by their flatteries pronounced the people blessed in their erroneous and destroying wayes; notwithstanding the threats of ruin to them, by the true Prophets of God; and when they thought themselves blessed in a blessed state, they and their Prophets were swallowed up in a common destruction. Wo to the seduced, but twice and twenty times wo to the seducer; he that brings in damnable errors to deceive and destroy others, he brings upon himself swift destruction. His fire shall be so much hotter in hell, as he hath more disciples after him, as so many faggots to incense the flame. Let Ministers then look well to the Faith, to keep

IIa. 9. 16.

See IIa. 3. 12.

keep it sound; and if they will keep and hold the Faith, above all keepings, keep a good conscience.

3. A word of direction to all, and I have done; How we may preserve our selves from the *Apostasy* of the times, and prevent this common shipwrack of the Faith. There are (as hath been hinted) three things, that do betray men into error, in these times, *ignorance, pride, and hypocrisie*; the contrary to these, are the *preservatives* of the Faith; *knowledge, humility, singularity*, of each a word, and but a word.

3. Directions  
to preserve  
from this ship-  
wrack.

1. *Sound and well grounded knowledge* of the truth. An ignorant and unskillful *Pilot* will easily endanger the ship. You heard before, who they are that are commonly the prey of seducers, *unlearned and unstable souls*, sayes Saint Peter, 2 Pet. 3. 16. therefore *unstable*, because *unlearned*. They are *children* (says Paul) *that are carried away with every winde of doctrine*, Eph. 4. 14. and *simple women*, that are led captive by seducers, 2 Tim. 3. 6. *untangbr, unprincipled people*, never catechized in the fundamentals of Religion. Hence that of the Apostle, Col. 3. 16. *Let the word of Christ dwell in you richly, in all wisdom, and Col. 2. 2. He prayes for them, that their hearts may be comforted (or strengthened) unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ. A superficial, notional knowledge, is easily shaken; it must be anegocia ovē os, the full assurance of understanding, that comes to an acknowledgement of the Mystery of God, not the history only; an ignorant soul among seducers, is like a ship at Sea, without a skillfull Pilot.*

1. A skillful  
Pilot, sound  
knowledge.

2. *Knowledge alone, is not sufficient, knowledge puffe up,* sayes the Apostle, 1 Cor. 8. 1. But there must be the *Grace of Humility* as ballast to poise the ship. It's *pride* (you heard) that carries men into error, *pride of parts, of gifts, &c.* God resists the proud, but gives grace to the humble. *The meek will be guid in judgement, the meek will he teach his way,* Plal. 25. 9. It is not more ordinary then just with God, to give proud men over to their *self-delusions*. He delights to befool those who are wise in their own eyes. They set their wisdom against Gods, and he sets his wisdom against them, and blinds them with their own wisdom. Whatever parts, or gifts or abilities,

2. Store of Bal-  
last, true hu-  
mility.



abilities men have, let them labor the more to be *humble* and *low*. He that in a blustering wind lies on the ground, is *safe*, whereas he that lets himself upon the *house top*, or on a *pinnacle*, is in danger to be *blown down*, and to break his neck. In a word, a man of much *knowledge*, without *Humility*, is like a ship at Sea with full sails, but without *ballast*; every *gust* of wind is ready to *overset* it, or run it upon a *rock*.

3. A strong Anchor, since

ity.

See Psal. 25. 12. Him shall he teach in the way that he shall choose.

3. *Sincerity* is the chief, that secures all, unrighteousness of heart (that is the *good conscience* in the text) is like the *Anchor* to a ship, that stays it in a storm: So the Psalmist prayed, *Let uprightness and integrity preserve me*, Psal. 25. 21. the reason is added; *for I wait on thee*. When the truth is much obscured by *Heretics*, that he cannot see his way; there's a promise, *Unto the upright there ariseth light in the darkness*, Psal. 112. 4. God hath promised all blessings to the upright; they are his delight, Prov. 11. 20. *The high way of the upright, is to depart from evil, he that keepeth his way, preserveth his soul*, Prov. 16. 17. *He that walketh in his uprightness, searcheth the Lord: but he that is perverse in his ways, despiseth him*, Prov. 14. 2. And how just is it with God, to despise that man that *searcheth not God*, but is *perverse and hypocritical* in his ways: of all men, God hateth an *hypocrite*, and will one time or other *unmask* him. Hence it is observable, that many *wake Christians*, for knowledge, but *sincere and upright* in heart, persevere and outstand all the errors of the times, when many of great *knowledge*, and learning and parts, but open or secret *hypocrites*, do *Apostate* from the truth. Above all then get a *sincere and upright heart*, to *walk up* to your knowledge, that will keep both the *Faith*, and your selves. I shall allude to the Apostles words, 1 Cor. 13. *vers* ult. There are these three *preservations* of the Faith, *knowledge, humility, sincerity*, but the chiefest of these is *sincerity*. This is that *good conscience*, in the text, made good by sound and saving *knowledge* much bettered by *humility*, and preserved in both those by *sincerity*. Let it be it every one of our prayer, *Oh let my heart be found in thy Statutes; that I be not ashamed*, Psal. 119. *vers* 30. And *Oh that my ways were directed to keep thy Statutes: then shall I not be ashamed, when I have respect unto all thy Commandments*, *vers* 5, 6. And I shall conclude with my prayer too; *Do good, O Lord, to those that are good, and to them that are upright in their hearts. As for such as turn aside unto their crooked wayes, the Lord will lead them forth with the workers of iniquity, but pious shall be open to Israel. Amen.*

FINIS.

